1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

CHAPTER I

TRIBAL DISTRIBUTION AND INTERTRIBAL RELATIONS

THE TRIBES OF SOUTHERN ARIZONA

The Maricopa lived on the southern side of the vast plain in central southern Arizona through which flow the Gila and Salt Rivers. West of their country the rivers join, sweep by mountain barriers in a great arc (Gila Bend), and continue westward through a hundred miles of wide basin to join the Colorado River at Yuma. Immediately north of the Salt and the lower Gila the country rises in a succession of broken mountain ridges to the heights of the plateau that constitutes northern Arizona. The eastern end of the Salt-Gila valley is blocked by the same mountains sweeping southeasterly to the Sierra Madre of Mexico. From the Gila the country rises gradually to the south; a slope broken by many small sharply rising mountain ranges whose trend is northwest to southeast.

The habitat of the Maricopa was on the middle Gila, from its junction with the Salt River for thirty miles eastward to Pima Butte. The Maricopa have no tradition of ever having lived anywhere else. East of them on the Gila were the allied Pima, some of whom lived until the opening of the nineteenth century somewhat further east in the Santa Cruz valley. West of the Maricopa were an Halchidhoma speaking group, the Kaveltcadom, hitherto unrecorded. They occupied the Gila from Gila Bend downstream halfway to the Colorado. The highlands south of the Gila from the eastern mountains westward to the Colorado were occupied by Papago. The mountains of eastern Arizona were held by various bands of Apache. Those rising north of the Salt and lower Gila contained Yavapai bands, whose territory extended from near Globe westward to the Colorado. In the valley of the lower Colorado were the Yuma at the Gila confluence,

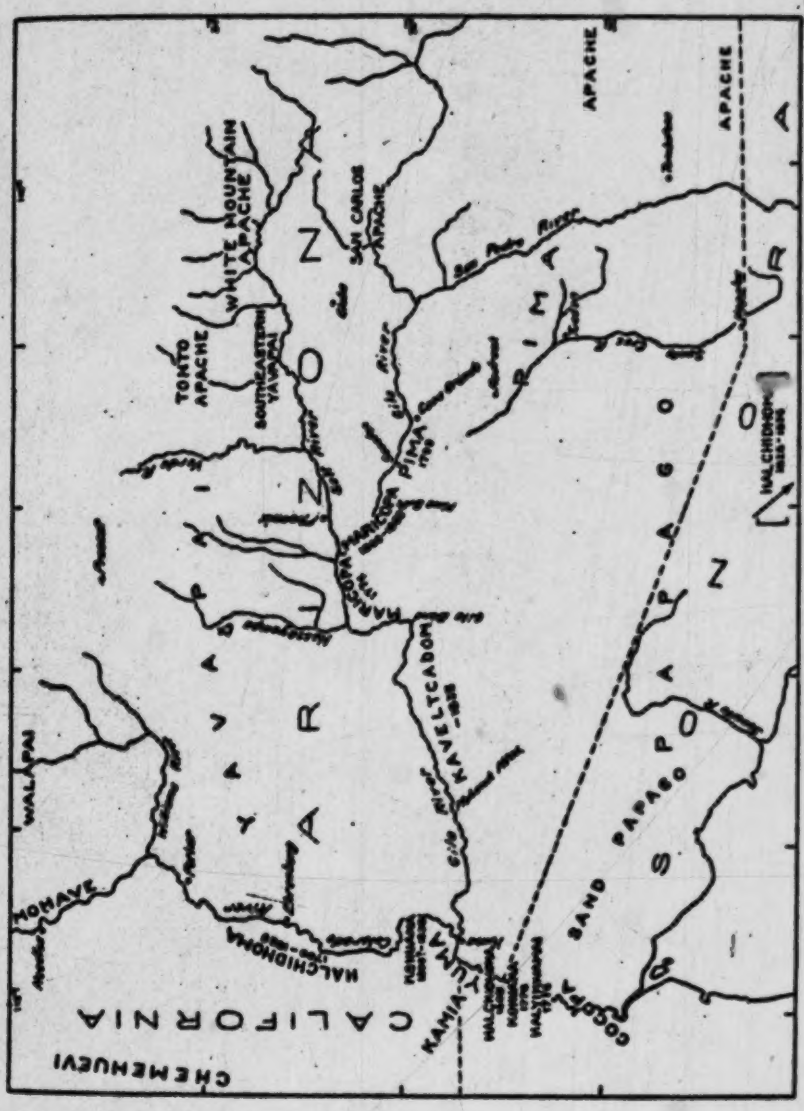

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Fig. 1.—Map of tribal distribution in southern Arizona

[p. 5]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

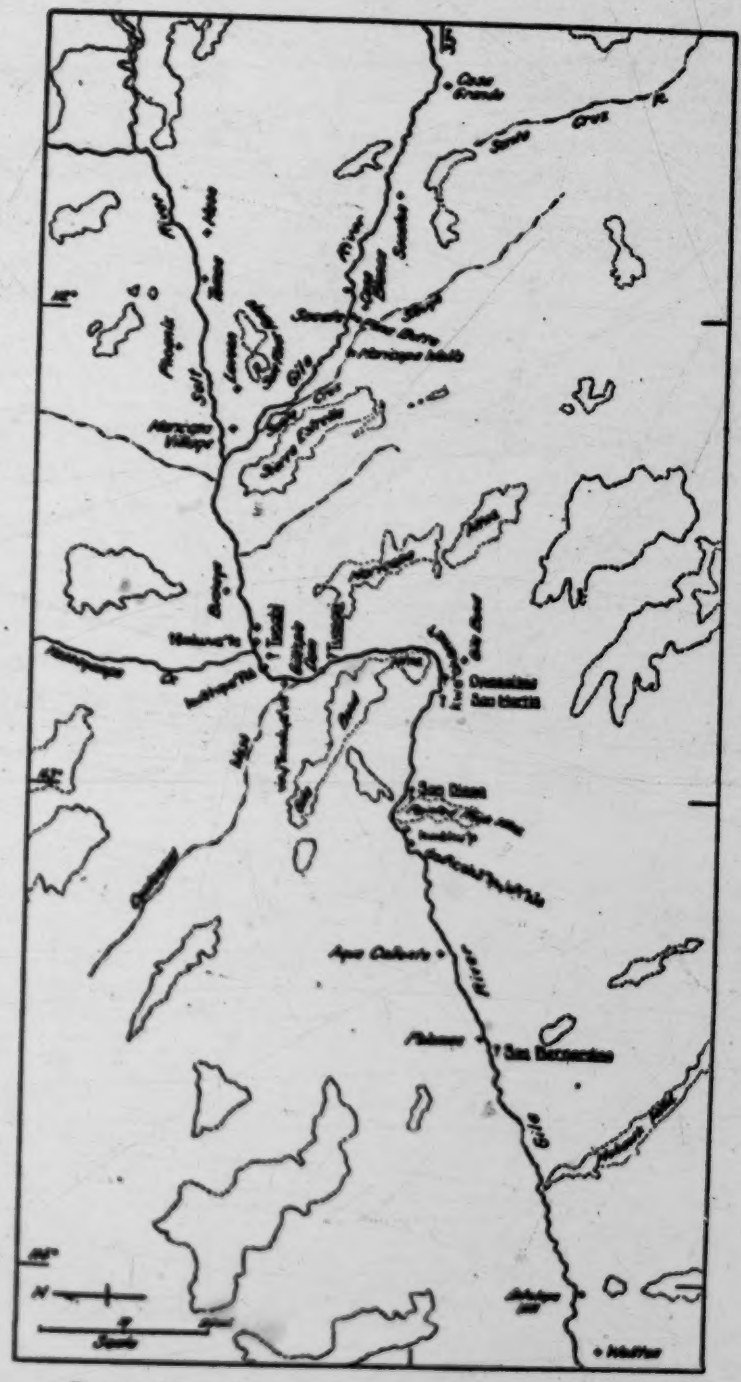

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FIG. 2.—Map of Maricopa and Kaveltcadom Territory

Cp. 197

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

102
133
361

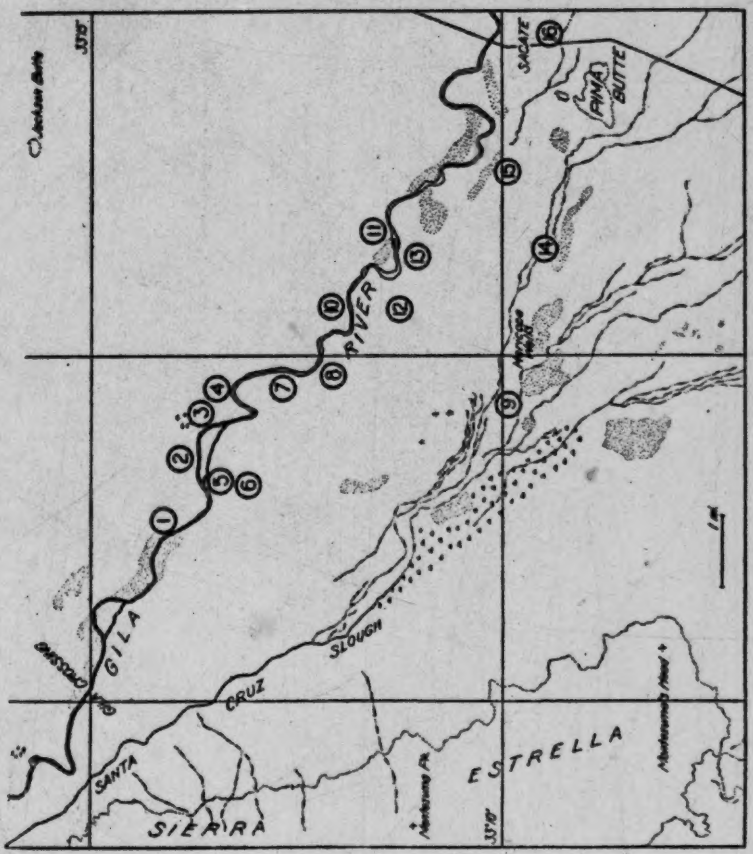

FIG. 3.—Location of Maricopa villages

[See page 20, category 116, for place names.-Analyst]

[p. 21]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Yuma
Mohave

361 The settlements were scattered and constantly shifting within this area. Houses were scattered, not in compact clusters. The Maricopa-Halchidhoma settlement near Maricopa Wells about 1850, for instance, contained houses one hundred and fifty to two hundred feet apart, and extended perhaps for two miles. [721] By the middle of the last century, the accumulated losses from Yuma-Mohave attacks had become so great, that for protection communities were settled more compactly.

In 1852 Bartlett described these groups. "The villages consist of groups of from twenty to thirty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila."[36]

[768] The shifting locus of the settlement seems based on an old habit. When someone died, his residence was burned, and the family reestablished themselves elsewhere. In fact, several related families would commonly decide to relocate. They might go but a mile or so, but this would furnish a nucleus for a new community. Other families would soon follow. Because of this, practically every inch of the valley from Sacate to Gila Crossing had at one time or another been the site of dwellings. The practice is ancient: it was tremendously accelerated in recent times by the rapid decimation under attack and epidemic.

221 361 Some of the shifting was due to seasonal residence. The villages were on higher land away from the river, beyond the reach of winter and spring floods. The fields, in the bottom land subject to inundation, contained scattered summer residences:[37] the regular earth-covered houses, needed against rain. In winter, the Maricopa gathered in more compact communities on higher ground.

103 133 A few names of topographic features and place names were recorded. The Gila had no name: it is merely ʌχa', "water," "river." The Salt was ʌχacĕ'nd, "one river," so named, Mrs. Redbird thought, because, unlike the Gila, it has no affluents in the plain. (Its modern name is ʌχasal'l, "salty water.") Hassayampa Creek was χataikuve'ʌʌ, "hard canyon." The Colorado was xa'kwĭtʌs, "red water." The country about Sacate, and perhaps the river itself have "always" been called χil. The district farther down the Gila toward the Salt River junction was ʰic'llyʌmu'c (ʰic', "screw bean mesquite"), from the quantity of mesquite

[36] Bartlett, *Personal Narrative*, II, 233.

[37] Where Bartlett saw them in the summer of 1852 (*loc. cit.*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom
Yuma

growing there. The Santa Cruz slough and the country about it at the foot of the Sierra Estrella was ɤɑsal'l$_y$^{A}, "salty water." A place east of Sacate, beyond Blackwater, was called i'iv^{A}au', "standing stick." It is said that some Pima are still called by this place name. [103] [133]

Four nearby heights were named: Pima Butte (viva'vȧ, "solitary mountain"), Sierra Estrella (vial$_y$ɤa', "berdache mountain"), Salt River Range (vikwaɤa's, "greasy mountain"), and a butte, probably a northwesterly outlyer of the Sierra Estrella, south of the Gila and just below the Salt junction (ɤagȧvïcȧðo', "water divider").[38] Sierra Estrella as seen from Sacate appeared to the Maricopa as a person lying on his back covered with a blanket, hence it was also called pipakwatkl'a^{A}, "man lying on his back." A peak at the eastern end was called mago'ʀokȧɤavï'g, "two heads."[39] A butte at the northeastern foot of the Sierra was called "the mortar." A high hill on the north side of the Gila opposite Pima Butte, said to look like house ruins, was matȧu'lgwïsiðe'^{rc}, "high dirt that is a shaman," (mat, "dirt"; ȧu'l, "high"). Painted Rock Mountains were kukupu'ʀȧnyiva'c, "Kukupura's house," named for a spirit living in a cave in these mountains. In the mountains to the north of the Salt River were "willow mountain" (vi'iðo') south of Prescott, possibly Crown King; "ridge pole mountain" (viakȧvȧnau'), a little north or northeast (so called because its top is level); and "dancing with horn" ('ikwïmkwima'tc), a mountain east of the last.

The country of the Kaveltcadom was on the lower Gila from Gila Bend for fifty miles downstream to the Mohawk Mountains, that is, halfway to the Colorado.[40] The Mohawk Mountains, their western limit, were called ^{A}vikatcȧkwi'n$_y$^{A}, "granary basket mountain." The Yuma came upstream as far as Antelope Hill, fifteen miles west of this. It was called axpĕ", "metate," a name recorded by Garcés and Font in 1775. (Forde writes that the Yuma travelled there for stones from which to manufacture metates.[41]) Between the two was a little cleared space, perhaps a barren wash, or the line of sandhills known to be there, which was regarded as the actual boundary.[42] The Kaveltcadom were [361] [103] [103] [306] [423]

[38] For the reason for these names, see p. 252.

[39] Hence the peaks of this range on modern maps, "Montezuma Sleeping," "Montezuma Peak," and "Montezuma's Head." The Maricopa also refer to the Sierra in connection with the xanȧvʀe', "king" (Spanish *general*), whom they may associate with the "Montezuma" of their tradition.

[40] There are none in this country now, the reservation at Gila Bend containing only Papago.

[41] Forde, *Yuma Ethnography*, p. 102.

[42] It seems strange that an actual line should figure as a boundary, but it must be remembered that both peoples were in the habit of drawing lines on the ground before commencing their highly formalized battles.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

gourd), which he gave to his guest. He continued plying him with liquor until he was drunk. Then he himself drank and after that furnished it to the friends of the man invited.

The song for this dance was ɣatca', "wine"; sung at no other time. "When they were drunk they thought of war." The song told of "red water," i.e., blood, and how it was made.[7] It told how the enemy had come to drink with them: they had joined in battle, now they would drink together. The intoxication and the incitement of song commonly ended in a decision to go on a raid. At the time the sahuaro was harvested, the Yavapai were camping in the mountains not far distant, not, as in winter, in isolated caves.

The drink is said to have been only mildly intoxicating. Neither the flower stalk of the mescal nor sprouted corn were used for fermented drinks, as by the White Mountain Apache.

The celebration was called ɣatca'poŭm, "water mixing" (a folk etymology?); the fruit, a'a'; the dried fruit hamă'n,[A]; its syrup, a'anyâxa' (sahuaro's water"?); the drink ɣatca' or ɣatca'csiu'm, "wine drink."

CULTIVATION

Some field crops were planted by the Maricopa: corn, beans, black-eyed peas, pumpkins, watermelons, cotton, and ĭkca'mac seeds. Relatively to the lower Colorado tribes and certainly to the Pueblos, comparatively little planting was done. It is not altogether certain how much corn was cultivated since corn seems to have been almost entirely supplanted by wheat at an early date, even before whites settled in the immediate district. Even then my informants were certain that mesquite, rather than wheat, was the staple in their childhood (the middle of the last century).

The fields lay in the bottom lands of the Gila River, on flood plains subject to inundation, where planting took place immediately on the subsidence of the waters. According to native informants, the principal floods were those of December and January, with rains again in April and September.

[7] The drink is blood-red in color (Davis, *Papago Ceremony of Vikita*, p. 176), but my Maricopa informants said that ɣatca' meant neither "blood" (ɲihwĭ't) nor "red water."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

423 own the land: we all owned it, so that a man could choose what land he pleased." Women also owned fields, that is, normally only widows who had no male members of their families to plant for them.

[133] Since floods were slow and mild on the Gila, a stream with low gradient and wide flood plains, there were no difficulties caused by a marauding stream necessitating relocation of the fields.

Boundaries came into dispute: such quarreling had its special name, xamĭltŏ'tà ak,e'vàm, "[boundaries] bristling side by side." This was one of the rare occasions when the dead were named, not in insult, but as warrant of ownership. "My father had his land over to there, but when you took it you pushed it [the boundary] over to here"; to which the other would reply, "No, my land extended farther to your side." Exasperating and [578] drawn-out quarrels arose over minute pieces of land. If they [627] finally reached the fighting stage, a third man was called on to decide. He might say, "Your land is good enough to that place, so give up this little piece for his benefit, so he will not have any more to say," or he would divide the disputed patch equally. [171] There were, however, no pushing contests or stick fights over disputed boundaries in the manner of the Mohave.[10]

Cultivation in all its stages was man's work, but gathering the 462 harvest was woman's alone. At that time men were busy making [343] the store houses for pumpkins and watermelons. An old woman, with no men to help her, would, of course, plant for herself.

423 It is now difficult, with the old fields long done away with, to discover what the ownership of field tracts may have been. But 428 it seems to have followed on this male occupation with cultivation that fields were, on the whole, regarded as the personal possessions of men. Inheritance was specifically said to be in the male line. Normally when a man died, the land was inherited by his immediate family: his widow, sons and daughters. Ultimately it came into the possession of the children. A daughter would get some one to plant for her. It may well be that daughters did 423 not transmit their claim.

768 During the period of mourning, the survivors made no use of

[10] Kroeber, *Handbook*, p. 744.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

231 away," and more emphatically gĕcpa'm, "go away!" Pups were
[224] trained for hunting, but since they were not used to hunt deer, this was most casual. Objects were thrown for them to fetch, so that they would catch rabbits and bring them on call. Horse meat was eaten but not dog, "because the dog is a person."[18]

552 Dogs were named for their appearance. A dog with a gray nose was called aucăki'n, "fire poker," because he resembled the burnt end of a poker. A dog with a white patch around his neck was xama'lgwexa'nŏk, "white collar"; a woolly little dog was mule'l, "bushy"; a black one with white spots over the eyes was hiθa'kgwĭcampŏ'p, "four eyes."

[439] Doves were kept as pets. They were brought by the Papago
[417] and were kept in long, cylindrical cages made of tules. The cage was about three feet long by one in diameter; the tules were mounted on a willow hoop at each end, with other tules woven through them at intervals along the side. This sort of cage was called akwi'k, "woven, twined." Mocking birds (kwĭcila') were also kept as pets, because they woke their owners in the morning and because they were dreamed of.

235 Young birds were caught and reared, so that each year their feathers might be plucked. These were mostly hawks; rarely buzzards and crows. A cage, about four feet high, was made of
[417] willow limbs thrust into the ground close together and bent over to be tied at the top. This lacked horizontal ribs. No nest was made inside, but simply a stick for a perch. Such a cage was gacωla'n,lva' tciwŭ'm, "built for [a particular species of large] hawks."

FISHING

236 Both Maricopa and Halchidhoma gave more attention to fish-
● [133] ing than might have been expected. This is especially astonishing in the case of the Maricopa since their semi-desert habitat with its seasonably variable streams, containing at best little water, would seem most unprofitable for fishermen. There is no ques-
[262] tion, however, that even for them fish held second place beside jackrabbits in providing flesh. As between Halchidhoma and

[18] See p. 254.

2:Bartlett G-8 (1850-1853) 1854
NT15 River Yumans NT15

I told them we wanted vegetables, fruit, green corn, and mules; for which we would pay them in white cotton cloth, calico, red flannel and other shirts, blankets, and trinkets. They generally raise a great many fine melons; but it was too early yet for them. They brought us green corn, squashes, beans, and dried peas. We also bought of them some dried corn (maize) for the animals.

The culinary department, as usual, seemed to have most attractions for our Indian friends, who formed a double row around the fire while cooking was going on. They also crowded into the tents, and occupied all the space about them. When night came, we expected they would leave; but they stretched themselves out on the grass, and passed the night in the camp.

June 30th. As the heat was intense, the mercury ranging from 100° to 110°, and as we had very little shade, it was thought advisable to get nearer the river, where there were more trees, and where the men would have a better opportunity to bathe, a luxury which they had enjoyed every day since leaving Fort Yuma. The Indians told me we had better remain where we were, as there was no grass near the river. I felt disposed to listen to them; but such was the desire of the party to be on the water that I consented to go, and gave orders to strike the tents immediately after breakfast.

By eight o'clock we set off, under the guidance of Francisco, and followed by fifty or sixty more of his tribe. After crossing a deep arroyo of sand, which is filled by the river at its floods, and pushing our way

2:Bartlett G-S (1850-1853) 1854
NT15 River Yumans NT15

The Coco-Maricopa and

through a thick underbrush of willows, we at length reached the bank of the river, when I found the statements of the Indians too true. There were many fine large cotton-wood trees, beneath which we stopped, and which afforded us a good shade from the scorching rays of the sun; but there was not a blade of grass to be seen, and, what was worse, *the Gila was dry!* We crossed and recrossed its bed without wetting the soles of our shoes; although by digging a couple of feet, we found water for ourselves and our animals.

We now turned the animals loose to browse upon the twigs of the willows and cotton-woods, as there was no other food for them; and I sent Mr. Leroux up the stream, in search of the two great desiderata for the party, grass and water, and shade if it was to be found. In three or four hours, after making a diligent search through the bottom, he returned and reported that the river was dry as far as he had followed it, and that he had met with no grass. In fact, he was told by the Indians, that we should find no grass until we passed the Pimo villages, from twelve to fifteen miles beyond. It was so hot and dry where we were, that we did not pitch our tents, having concluded to retrace our steps in the morning to our first camp at the water-holes.

The dryness of the river was produced by the water having been turned off by the Indians to irrigate their lands, for which the whole stream seemed barely sufficient. It is probable, however, that, with more economical management, it might be made to go much further.

A party of the Coco-Maricopas remained with us

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

P RY 123 648 wards my tent in single file, with a great deal of importance. The leader advanced with a dignified air, and the Doctor got his bottles ready to receive the specimens which the six men had collected. But his expectations, if he indulged any, of adding new species to his collection, soon vanished, when the man laid upon the table two small lizards, *minus their tails*, which had been broken off in securing them. For their arduous services in the cause of science, the captors of the tailless lizards coolly demanded a shirt apiece.

P RY 622 648 Two old chiefs made their appearance to-day, and at once recognised Mr. Leroux as the person who guided Colonel Cooke and his battalion through here in 1847. Mr. Leroux also recognised one whom they called Blanco, as a chief who commanded the Maricopas twenty-five years ago, when a party of hunters and trappers from New Mexico, among whom was Leroux, had a severe fight with them, and escaped narrowly with their lives. On being reminded of it, the old chief recollected the circumstances, which he related, and which corresponded with the account of Leroux.

P ●RY ●133 311 648 The valley or bottom-land occupied by the Pimos and Coco-Maricopas extends about fifteen miles along the south side of the Gila, and is from two to four miles in width, nearly the whole being occupied by their villages and cultivated fields. The Pimos occupy the eastern portion. There is no dividing line between them, nor any thing to distinguish the villages of one from the other. The whole of this plain is intersected P RY [312] by irrigating canals from the Gila, by which they are enabled to control the waters, and raise the most luxuriant crops.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NV429

most luxuriant crops. At the western end of the valley is a rich tract of grass, where we had our encampment. This is a mile or more from the nearest village of the Coco-Maricopas. On the northern side of the river there is less bottom-land, and the irrigation is more difficult. There are a few cultivated spots here; but it is too much exposed to the attacks of their enemies for either tribe to reside upon it.

The villages consist of groups of from twenty to fifty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila. Their mode of irrigation is the same as that practised in various parts of Mexico. Their cultivated fields are generally fenced with crooked stakes, wattled with brush, the thorny mezquit predominating; although I noticed large patches of wheat, a long distance from any village, that were not inclosed.

Their houses are built with stakes, poles, corn-shucks, and straw. For the small houses, four upright stakes forked at one end are inserted in the ground. For the larger dwellings nine are used; three on each side, and one in the centre. Across the tops of these, other sticks are laid to support the roof. Next a row of poles is inserted in the ground, a few feet outside the larger upright stakes, bent over towards the centre and fastened to the horizontal beams. These are then united in the centre, forming a slightly rounded top. Smaller poles are now horizontally interlaced with the upright ones, and between them straw, corn-shucks, or rushes are interwoven in large masses, so as to shed the rain and protect them from the intense heat of the

Pi R 58

DOMESTIC RELATIONS.—The Pimas are monogamists as well as the Maricopas, that is to say, they have but one wife at a time; at least no case of plurality of wives has come to light; but the marriage tie is not very binding, and an Indian may marry a wife and tire of her, then marry another, and so on. The deserted wife has the privilege of marrying again, provided she can find an opportunity, and if she has children the husband must take her with all the "incumbrances" and care for them. The present agent insists that the marriage ceremony shall be performed by the minister, and such marriages are considered more binding by the Indians than those by the tribal custom.

Pi R 658

SCHOOL.—A school has been maintained on this reservation for 10 years; but a few years ago the building was burned, and from that date until September, 1890, only about 30 scholars were taught by 1 teacher. It was a boarding school, supported wholly by the government. The mission church is now used as a schoolroom, the scholars boarding in the agent's dwelling. The report of the school for the fiscal year ended June 30, 1890, is as follows:

REPORT OF THE PIMA BOARDING SCHOOL, LOCATED AT SACATON, FOR THE YEAR ENDING JUNE 30, 1890.

Number of teachers (Indians, male)	1
Number of other school employés (white, female)	2
Number who have attended at one time	30
Whole number who have attended during year	30
Females	20
Males	7
Number between 6 and 16 years of age	30
Average age of pupils (years)	10
Number of months school has been maintained	9.5
Average attendance during school term	25
Largest average attendance during any month (December)	30
Salaries of teachers and employés	$1,141.50
All other expenses	344.77
Total expense of school paid by government	1,486.27

Industries taught: sewing, cooking, knitting and laundry work.

Pi R 346

In the summer of 1890 new buildings were erected at a cost of $9,000, sufficient to accommodate 100 scholars, and a corps of 3 teachers commenced their work. The school was attended with success from the start, and in a short time the buildings were filled to overflowing and numbers of applicants were turned away for want of room.

Pa Pi R 142

PERSONAL APPEARANCE.—The copper color of the Apaches is not noticeable among the Pimas, the Maricopas or the Papagos. These latter are of a dark, swarthy complexion, resembling Mexicans, and might be mistaken for them except for the beard; indeed, some of these Indians have beards. The features of the Indian, however, differ greatly from the Mexican.

Pi R 133 137

APPEARANCE OF THE COUNTRY.—The "desert" is interspersed with short detached ranges of mountains, sometimes single mountains, or buttes, rising from a few hundred to 1,000 feet above the general level, rough and rocky, and usually of igneous origin. There is no vegetation on these with the exception of a few shrubs and several species of cactus, the giant variety predominating, which sometimes grows to the height of 35 feet and from 10 to 15 inches in diameter. Bunches of sagebrush chaparral are interspersed on the desert at intervals of a few feet. Near the river the shrubby mesquite grows low and branching. Along the banks of the river and the margins of the irrigating ditches cottonwood and willows flourish. The farms of the Indians are usually inclosed with brush fences, built by setting small posts in the ground a few feet apart and filling the spaces with the thorny shrub known as cat's-claw and with the limbs of the mesquite. In passing over the usually traveled roads but few grain fields can be seen, and amounts of the amount of wheat and barley grown would seem almost incredible. Great unsightly weeds are often permitted to grow by the side of the ditches, and even to cover the fields after the crop of grain is harvested.

Pi R 417 241

000

LUMBER.—To learn the capabilities of the irrigated land one has but to visit that section lying on the south side of the Salt river adjoining the Salt River reservation, settled by a colony of Mormons in 1878 or 1879, now one of the most flourishing settlements in the territory. The settlers cut from three to four crops of alfalfa every year, which makes the forage crop and hay of the country. They have flourishing vineyards and peach orchards, raise figs and pomegranates, and are experimenting with oranges. Their dwellings, built of adobe or brick, look neat and comfortable, and the whole settlement wears an air of thrift and plenty. The beautiful town of Tempe, situated near the southeast corner of the reservation, seems a little Eden. Thriving farms, orchards, and gardens surround the city of Phenix.

PAPAGO RESERVATION.

Pa Pi R 131

This reservation lies about 8 miles south of the city of Tucson, in Pima county, Arizona territory, the south line being the thirty-second parallel of north latitude. The area is 70,000 acres.